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A Sermon,

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Ps. xc. 17.—"*And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us! Yea, the work of our hands establish thou it.*"

That Moses was the author of this Psalm, appears to have been the opinion of many eminent critics of antiquity. All the versions ascribe it to him; and yet the limitation of the average term of human life to the span of seventy or eighty years, renders it so improbable that it should have been penned at an age when they often reached one hundred and twenty, that many judicious writers have referred its authorship to some inspired person who wrote it during, or after, the captivity—probably when they were engaged in rebuilding the temple at Jerusalem; and this may be the work of their hands, which in the text they pray God to bless and prosper.

Whatever uncertainty may rest upon the occasion which called forth this sacred elegy, which so pathetically sets forth the fragility of human life, there can be but one opinion as to the appropriate use of its concluding strain, on the present occasion.

It is with a mingled variety of strong and anxious feelings, that the office is undertaken, to which your preacher is quite

unexpectedly called, and at a notice indeed far too limited for such a calm and deliberate view of the duty imposed, as its importance so justly demands, or, as the present solemn convocation of the church has so just a right to expect. Casting himself, therefore, wholly upon the indulgence of his respected auditory—and placing all his trust in that Divine assistance and encouragement which the text invokes, he will solicit your attention for a short time, to a consideration of the WORK before us which combines in its required agency, the judicious and zealous exertions of the clergy and of the laity.

For this work, all the revelation of the law and of the gospel, shed forth the light of divine truth. For this work was bespoken at Heaven's high behest, the labours of redeeming love which were engaged "in gathering together in one, the children of God that were scattered abroad;" and thus called out from the midst of an apostate world, they become a chosen generation, a peculiar people, who should show forth the praises of their divine deliverer. The name which is given to this company of faithful people, is the CHURCH OF GOD. "Feed the church of God," (says the great apostle) "which he purchased with his own blood." And it would hence seem obvious that it cannot be an institution of man's device, or subject to his will or caprice, to choose, to change, or reject. It is "of God," and like all the works of his hands, we are to consider it perfect of its kind. It is "of God," and claiming his protection, it is assured of indefectibility in the promise, that "the gates of hell shall not prevail against it," and "Lo I am with you always, even unto the end of the world," that is, with those who "continue in the apostle's doctrine, and fellowship, and in breaking of bread and in prayers;" with those who "hold to the one body, the one spirit, the one hope of our calling. The one Lord, the one faith, the one baptism, the one God and father of all." Various are the names by which the church of God is recommended to our attention, in holy scripture, and from these names we learn its nature and use. It is represented to us, as a *kingdom*, a *city*, a *household*, a *body*, and as the *pillar* of the *truth*.

As a kingdom—it has Christ, the Prince of Peace, the King of Kings, and the Lord of Lords, for its heavenly Sovereign—to whom all power is given in heaven and on earth.

It is called the city of the living God: and Christians are said to be fellow-citizens with the saints. It is a family, of which Christ is the master, of whom the whole family in heaven and on earth is named, and into which, being admitted by baptism, we receive the spirit of adoption, whereby we are allowed, and enabled to call the great Lord of heaven and earth, our father. It is a body having many members, whereof Christ is the head; and it is called the pillar and ground of the truth, thereby to represent the service it is ordained to render, in the support of those gracious designs, which are developed in the revelation of God. In all these epithets, we observe that the church is considered as an outward and visible society, unequivocal and undisguised—possessing all the powers and privileges, and imposing on its members, all the relative duties implied by these allusions.

As a city and kingdom, the church must be governed by its proper officers, deriving their spiritual power and authority from that heavenly Sovereign, who is the blessed and only potentate, the King of Kings and Lord of Lords. As a household must not be divided against itself, that it may stand and flourish, it must be upheld in unity and order, and by such a reasonable submission to wholesome discipline, as in the institutions of human appointment is considered necessary to be imposed on all who are admitted to their privileges and fellowship.

As a family—the almighty Father must, in all things, direct and guide his children, appointing for them approved teachers and masters, and training them up in the way of life eternal, from which they are never to depart.

As a body, all the members must be joined to the head, and to one another, that they may receive life and motion for the discharge of their several functions—and as the pillar and ground of the truth, it is evident that the stupendous structure of grace and truth which came by Jesus Christ, is thus declared to be sustained by the Christian church, its

appointed keeper, and that the pillar and the structure, must stand or fall together—illustrative of which is the fact confirmed to us by all past history, that we can hardly point to any considerable error that has invaded the church, but by an infraction made upon the Episcopal authority. When from a consideration of these epithets and allusions, we observe the state of the world, wrapt, as to a considerable portion of it, in moral darkness, obscured by superstition and convulsed by sin—when we reflect how by nature "we all as sheep have gone astray," and that it was the benevolent design of the great shepherd and bishop of souls, to gather us to his fold, we are then instructed not only in the nature, but in the use of his church. In a combined view of all the epithets which have been applied in holy scripture, it is the great authorized agent of heaven for the preparation of a guilty world for the pardon and bliss of heaven, through the atoning merits of Jesus Christ. This magnificent work is the work of that church which we profess in our creed to believe as holy, catholic and apostolic. A divinely constituted ministry in three orders, presents the government of the church as "evidently appearing unto all men diligently reading holy scripture and ancient authors;"* and upon these true and lawfully appointed servants of Christ, in conjunction with the people committed to their charge, is devolved the great work for the success of which the prayer of the text is so fervently breathed.

"Let the beauty of the Lord our God be upon us!—and establish thou the work of our hands upon us. Yea, the work of our hands establish thou it." The important work which is incumbent with high and holy obligation upon all who profess and call themselves Christians, combines the ardent and persevering exertions of the Christian ministry, and of the people committed to their charge. The subject then divides itself into two general heads of discourse.

I. The work of the ministry.

II. The work of the people.

* Preface to the Ordinal.

Under the first head, the work of the ministry, we have offered to our consideration, the responsible trust, the difficulties, and the consolations of the ministry.

To illustrate the nature of that trust which God has committed to the ministry, the scriptures employ a variety of terms descriptive of their office and duties—and the church, in her office for the ordering of priests, has an especial reference to these terms in the solemn charge to the candidates who are presented for ordination.

They are styled watchmen, ambassadors, stewards, and pastors—now all these indicate responsibility, and imply a trust. As watchmen, they are to stand upon the battlements of the city of the living God, and warn men of approaching danger. As ambassadors, they are despatched, as it were, from the court of heaven to bear to a guilty world, the glad tidings of grace and salvation. As stewards, they have committed to them the mysteries of divine mercy, of which they are to dispense to the people their respective portions in due season. And as pastors they are to feed the flock committed to their charge, with that bread of life which cometh down from heaven.

From all these, there arises responsibility. If neglecting to warn the sinner, that if he remains in a state of enmity with his God, he must perish everlastingly, he suffers the adversary to approach and take possession; "If the watchman see the sword come and blow not the trumpet, and the people be not warned. If the sword come and take any person from among them, he is taken away in his iniquity—but his blood will I require at the watchman's hand."* As ambassadors, they hold in their hands the propositions of mercy and the treaty of reconciliation.

But if intimidated by the persecution of the world, or allured by its blandishments, they concede to the sinner what they are expressly forbidden; if they dishonour their heavenly sovereign, by fearing to maintain the sanctity of his laws—or if, courting popularity, they treacherously compromise the truth, and agree to terms derogatory to his majesty, disgrace must be their por-

* Ezek. xxxiii. 6.

tion, and the shame and contempt of their heavenly judge their miserable punishment. As stewards, they have entrusted to them, on the one hand, the souls of men, which by their kind and watchful care, are to be improved in the graces of the Christian life—and on the other, the mysteries of divine mercy, the sincere milk and meat of the divine word, which is to be assigned to each his portion in due season. But if they neglect thus to dispense to the people these bounties of divine grace; if they make the ministry merely the stepping stone for their own elevation, an awful condemnation awaits them in that day when they shall be called to give, in the presence of an assembled universe, and before the bar of an insulted God, an exact account of their stewardship. Finally, as pastors they are to feed the flock. They are then "to seek for Christ's sheep, that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ forever."* How great a treasure then is committed to their charge. The people whom they serve are the sheep of Christ, which he bought with his death, and for whom he shed his blood. Why should any of them perish while the shepherd is in the midst of them, gathering them to the fold of the church, and preparing them for heaven? But if ignorant of that love for the souls of men which the chief shepherd evinced by laying down his life for the sheep, the hireling fleeth when the wolf cometh, he must expect at the great assize to receive from his abused master, the malediction of a hireling. Thus *responsible* is the work of the ministry. But I have said it is also a work of difficulty.

How various is the mind of man! What a diversity of opinion! What strange and conflicting passions that agitate his bosom!—what prejudices!—what interests! Amidst all these the ministry of reconciliation must hold its undeviating, inflexible course; uniting in its spirit, the wisdom of the serpent, with the harmlessness of the dove. Still, however, the possession of these heaven-born qualities will not always

* Office for ordaining of priests.

insure a universal respect and approbation. He that spake as never man spake, thus describes his reception by that people for whose salvation he unceasingly laboured, "All the day long have I stretched out my hands unto a disobedient and gainsaying people," and his advocates have often found great reason to express themselves in terms of similar import.

Sound learning, heart-felt piety, uniform prudence, ardent zeal, affectionate and persuasive address; a deep-rooted desire for the eternal salvation of the souls committed to his trust; these are qualifications which seem necessary to be combined in the character of the Christian Pastor;—and without the possession of the chief of which, it is worse than in vain that the vows of the priesthood are upon him.

A city set upon a hill cannot be hid; the eminence of the sacred character exposes it to the most minute investigation, and those infirmities which are the lot of humanity, and which are more or less numerous in other men, are too often in the judgment which the world passes upon the reprovers of its folly, magnified to the denomination of vices. Certainly, when considering only the responsible trust and peculiar difficulties of the work of the ministry, it would seem as if the dignity and excellence of an arch-angel should be combined with the holy and flaming zeal of cherubim and seraphim to qualify for a station, so high, so difficult, so dangerous, so important. But from the responsibility and difficulty of this work, let us turn to its consolations. Here let me be understood, as presupposing entire faithfulness in the discharge of duty, for to any other than a faithful pastor, the Christian ministry, so far from affording consolation, becomes the most irksome task, and most grievous burden that can be possibly imposed.

Observe then, my brethren, the Christian pastor, in humble imitation of the chief shepherd, leading the flock of his charge with tender solicitude, beside the fountains of celestial comfort. From the moment he consecrated himself to the service of the altar, he has become crucified to the world, and the world is crucified to him. He drives from him secular cares, and holds sweet communion with the father of Spirits. The law of

the Lord is his peculiar delight; and "in his law doth he meditate day and night." This is the sacred armory from whence he takes those weapons which are mighty through God, to the pulling down the strong holds of sin, Satan, and death—and he is "not ashamed of the gospel of Christ," convinced that it is "the power of God unto salvation, to them that believe." He knows it to be "profitable for doctrine—for reproof—for correction—for instruction in righteousness." Applying, therefore, its salutary influence, first, to his own great deficiencies—and by persevering prayer, imploring the divine grace to give efficacy to its precepts, he endeavours, in simplicity and sincerity, to recommend to others, the holy comforts which he himself enjoys. Innocent and exemplary in his life and conversation; every persuasion he addresses to the people of his charge, comes with demonstration of the spirit and with power. His people know their minister is all they wish him to be, and he requires of them no greater sacrifices than he himself is ready to make.

When on the Lord's day, he leaves the closet of his devotions, for the public services of the sanctuary, with what joy does he embrace the occasion of drawing near the throne of the divine majesty; a holy awe possesses him, and he exclaims with the Patriarch, "surely the Lord is in this place."

When on bended knees he prostrates himself with his people before the mercy seat, and offers up the sacrifices of a contrite heart, with what tender solicitude does he bear them to the presence of their God. How earnestly does he ask for them the things which are requisite and necessary, as well for the body as the soul. With what elevation of devout feeling does he join in the offerings of praise, and in the voice of thanksgiving. He considers the worship of God the primary part of that work for which the assembly of the people is convened.—This is more literally and emphatically, the word of God—and his house is therefore called in scripture, a house of prayer, and not a house of preaching. The exercises of the pulpit, though secondary to those of the desk, he still regards with that concern which their importance requires. When he enters the pulpit, he considers himself as transacting the business of an

ambassador from heaven, as though God did beseech the people by him, he prays them in Christ's stead, to be reconciled to God. He considers the capacity of his people, and he endeavours to adapt himself to it; he considers their wants, and he endeavours to supply them; he considers their errors, and he seeks to correct them; he considers their sins, and he warns them to escape from impending wrath; he considers their immortality, and the account to be rendered at the bar of God, and he puts forth all his strength of persuasion to induce them to a preparation for the judgment scene; in one word, he anticipates the awful solemnities of that eventful scrutiny, and he leaves no exertion untried "that he may rejoice in the day of Christ, that he has not run in vain, neither laboured in vain." That he may be able to say, "Behold Lord, thy servant," and the people "thou hast given him." If you follow the Christian pastor from the pulpit to the altar, and observe him standing before the consecrated symbols of the body and blood of the Saviour, you will remark a new, and most interesting communion of affection with the people of his trust.

Here he sees those dearly beloved in the Lord, whose hearts beat in unison with his own, high with a hope full of immortality.

With a thankful remembrance of the exceeding great love of their master, and only Saviour Jesus Christ, who died for them, they lift up their desires for the arrival of that blissful day, when these emblamatical representations shall be exchanged for the fruition of heavenly delights in the courts of the church triumphant, when these occasional refreshments shall be superseded by the fulness of joy in the presence of God, and pleasures for ever at his right hand. Oh, hallowed festivals! consecrated commemorations of redeeming love! how closely do ye bind together the Christian pastor with the people of his charge; how sufficient the consolations ye pour into his bosom, amid all the responsibility and difficulty of his work.

If leaving the sanctuary, you attend him in his more retired intercourse, you find him bearing to the sick and the afflicted, the balm of divine consolation, binding up the broken heart,

and teaching the bereaved and disconsolate, the language of submission.

To the poor he bears the alms of the rich, and the free-will offerings of the benevolent, and he teaches them that "God hath chosen the poor in this world, rich in faith, and heirs of his kingdom of glory." The Christian pastor mingles with the world, but he mingles to purify it. The blameless example of his virtue, speaks a perpetual, though silent reproof, to the profane. It can scarcely occur that the faithful exercise of the sacred office should not be marked with some evidence of the divine blessing. This, however small it may be, refreshes the soul of him who watches as one that must render an account. He looks up to heaven with humble gratitude if he should be so happy as to be the instrument of bringing one immortal soul to the enjoyment of heavenly bliss, well worth a life of vicissitude and suffering—well worth all his cares, all his labours, all his sacrifices.

But my brethren, if his success allows him the hope of extending the number of these trophies, what a sublime and interesting anticipation has he then, of the judgment day. How shall it fill his soul with bliss unspeakable, to know that there was joy in heaven over many, many more than one sinner that repented, through the instrumentality of his humble, unworthy exertions. That such may be the result of your ministrations my Rev. brother,* and of yours my friends,† who are now about to be admitted to your respective orders, in the ministry, is the sincere hope and ardent prayer to the great Head of the church, expressed and offered for you by him who now addresses you. Dearly beloved in the Lord, you have my soul's fervent aspirations, that you may thus joyfully accomplish your eternally important work, and thus finally rest from your labours, amid the benedictions and the bliss of heaven.

But before you may taste the fruits of that celestial paradise, you must prepare yourselves for many toils, many trials, many tears.

* Rev. Lewis Thibou. † Willie Peck and Marmaduke Hirst.

It is taken for granted, that long before this, you have duly considered the difficulty and high responsibility of the sacred office which has just been made the subject of discourse. It is taken for granted that the preparation of heart and mind has been made by you, with all that fidelity and sincerity of soul which the church expects, and which God, the searcher of hearts, will infallibly require of you. The office of a deacon, such as that so faithfully executed in the primitive church by St. Philip, St. Stephen, and others, is in no portion of holy scripture so plainly or fully declared, as in the chapter from which is chosen the epistle for the ordination service.

"Likewise must the deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience, and let these also first be proved, then let them use the office of a deacon, being found blameless." The same ordinal teaches us, "That it appertaineth to the office of a deacon in the church where he shall be appointed to serve, to assist the priest in divine service, and specially when he ministereth the holy communion, and to help him in the distribution thereof, and to read holy scripture, and homilies in the church, and to instruct the youth in the catechism in the absence of the priest, to baptize infants and to preach, if he be admitted thereto by the bishop. And furthermore, it is his office, where provision is so made, to search for the sick, poor, and impotent people of the parish, to intimate their estates, names and places where they dwell, unto the curate—that by his exhortation, they may be relieved with the arms of the parishioners, or others." That you will do all these things, the Lord being your helper, the church expects of you, and you will, it is trusted, most faithfully use your own endeavour to fulfil.

If the angels rejoice when one pardoned penitent is written in the Lamb's book of life, as a newly added trophy of his redeeming grace—shall it move their celestial company with no interest or joy, when at the altars of the church on earth, there are seen those who offer and present themselves, their souls and bodies, to be a willing sacrifice to the service of the great Redeemer,

and of the church, which he purchased with his own blood. Henceforward, then, dear friends of the Saviour, you have your conversation with the things of heaven and eternity. Henceforward, you are separated from secular cares and interests, and you are consecrated to the service of God. Distinguished above all earthly honours is the service upon which you enter. The crown of mortal fame, is but a chaplet of withering flowers; but the crown which is laid up for the faithful soldier of the cross, sparkles with a lustre reflected from the light of God's own countenance, and is eternal in its sure reward, as God's own truth. Go forth, then, brethren, in the service of our dear master—trusting not in your own strength, but in the omnipotent aid of the Lord of Hosts. Spend much of your time in prayer—public, domestic, private, stated and occasional, in season, and at all seasons. "Prayer," says a foreign prelate,* "is the ornament of the ministry, the leading principle of our character; without prayer the Christian minister in vain seeks the good of the church, or the improvement of mankind. He sows, but God gives no increase. He preaches, but his words are only like the sounding brass or the tinkling cymbal. It is prayer alone which gives the whole strength and efficacy to our different administrations; it is prayer which supplies us with consolations in all our labours, and enables us to rejoice through the tear of affliction."

Go forth then, dear brother, to your holy calling—and may the blessing of Almighty God, the Father, the Son, and the Holy Spirit be with you and rest upon you for ever.

The ordination service in the rubric which precedes it, requires of your preacher, that his sermon or exhortation, shall set forth how the people ought to esteem the ministry in their office. Thus speaks St. Paul: "We beseech you brethren, to know them which labour among you and are over you in the Lord, and admonish you—and to esteem them very highly in love for their work's sake." And in this exhortation, a wide field of interesting acquaintance is offered to our view. For we

* Massilon.

have not only conveyed to us the meaning, that the people should be able to distinguish their pastor from other men by his outward appearance, but they are to know him as the spiritual father of an extensive family which looks up to him for advice and counsel in the important concerns of their soul's everlasting happiness. A family who from the most sacred of all intimacies, have found reason to respect him for the interest he ever manifests for their happiness; a family who with the confidence and sincerity of children, have recourse to him, and invite him to rejoice with them in the day of prosperity, and weep with them in the days of their sorrow. Such an intercourse produces a knowledge very widely differing from a ceremonious acquaintance. There is no formality about it, but on the contrary a freedom which delights to communicate the most sacred joys and griefs of the soul—to lay before him, all their doubts and their fears, confess to him their faults, and earnestly engage of him an interest in his prayers. Observe, brethren, the expression just quoted, and you see what idea was entertained by an apostle of the work before us. He teaches us that it is *laborious*—now no mistake can be more egregious than that which would consider the sacred office as a sinecure. But there are many in the world who are in the habit of attending only occasionally the services of religion, who, looking at the mere mechanical circle of duties which the Christian minister is called to perform, estimate his labours simply by these, and then proceeding to compare them with many other offices of public life, consider them as incurring but little toil, and sometimes recompensed far beyond their value. To all such, it would be a difficult task to produce any other conviction, unless they *knew them* that labour among them, as I have just described that knowledge. There would quickly arise from such a knowledge, a conviction that the mechanical routine of outward duties, was the smallest part of those cares which weigh upon the pastor's heart—that his most anxious thoughts were turned to the spiritual and eternal results of his labours, and his heaviest sighs were heaved in reference to that final account which must be given to the judge of quick and dead, for the precious and immortal souls com-

mitted to his trust. Look at some of these results, as seen in the life that now is. How many careless sinners who have come to the sanctuary to fill up a vacant hour, hearing some word of exhortation which suits their case and fixes conviction on their minds, attend the holy worship and soon learn the language of penitence, and taste the sweetness of the divine pardon. How many errors are corrected by the plain interpretation of God's holy word? How many consoling truths delivered, which serve to bind up the broken heart, and teach the afflicted the spirit of resignation. Brethren of the laity, the Christian pastor mingling with you in all those delightful charities of life which sweeten its cup, and alleviate its severest trials, claims a home in every heart, and when faithful to his trust, may I not say he claims it not in vain, and with such an acknowledged claim, how powerful shall be the influence of such an intercourse? The trifling of the man of the world is by degrees laid aside for a conversation at once reasonable and edifying, which it is his pleasure to hold with his pastor and friend. There is an inward self-reproach if he should ever, by indiscretion, unintentionally wound the feelings of one who he is convinced seeks only his true and eternal happiness. The exhortations of the pulpit are fastened upon his heart by the kind interchange of friendly offices, and thus step by step the servant of the altar introduces the long lost sinner to an acquaintance with his divine master, and is made the instrument of everlasting comfort to the prodigal, who though once "dead" in trespasses and sins, is "alive again," though "lost," long lost to virtue, is once more "found" in Christ. You see, from what has been said, brethren of the laity, how great is the work which lies before us—and how jointly and severally we are interested in its present labours and duties, and in its future and eternal results. Esteem then, "very highly in love," those "who watch for your souls." It is not your praise which is here invoked. Alas, what can avail us the praise of men when we come to stand before the eternal God. No, it is for the great *work's-sake* in which we are mutually engaged. And by this *esteem*, there is something more to be understood than the passing ceremonial of those common courtesies which good manners may require.

Nay, something more than the mere approbation of sincere good will. It is an esteem which has God for its object and source. An esteem which your hearts are made to feel by a realizing sense of spiritual and eternal benefits, which the pastoral office has been the instrument of conveying to you. Esteem very highly in love, the spiritual guide who has led your steps to the city of refuge. Esteem him in love to God, who has been so gracious to you, in love for the spirit of all grace, who sanctifieth and consoles the people of God.

Thus shall you strengthen the hands and encourage the hearts of those who watch for your souls. No trouble can much prevail when the people thus esteem the Christian pastor, for when he unburthens his sorrows before them—when he makes them acquainted with his griefs, he knows there is a responsive sympathy in every heart. If there is any rest for the clergy on this side the tomb—here, here it is, next to the approbation of God and of conscience, the "esteem" of the people for the "work's sake." Here brethren of the laity, once more your warm co-operation is invoked. Here let the clergy never meet a disappointment. Nerve their arm by this holy and cordial "esteem." Aid them in subduing your every thought to Christ. Give them your strong, and vigorous, and generous support, in the promotion of Christian knowledge and piety. Consult now in delightful concord for the interest of that portion of the Lord's vineyard where our work more immediately lies. Pray earnestly to God for his blessing upon our imperfect services.

And now may his abundant blessing succeed the feeble effort that has been put forth by your unworthy fellow-labourer. May the God of all grace, infuse a spirit of ardent, well directed zeal, into the heart of every true son of the church—a spirit which shall for ever redeem the character of that church from all imputation of indifference to the high destinies of her calling—and place that branch of it which belongs to this diocess at least, upon the footing of the most favoured churches in Christendom, favoured by God's own divine and eternal benediction. "And let the beauty of the Lord our God be upon us, and establish thou the work of thy hand upon us; yea the work of our hands establish thou it."

ORDINATION.

"The congregation shall be desired, secretly in their prayers, to make their humble supplications to God for all these things: for the which prayers there shall be silence kept for a space."—ORD. SERV.

'Twas silence in thy temple Lord
When slowly through the hallow'd air,
The spreading cloud of incense soar'd,
Charg'd with the breath of Israel's prayer.
'Twas silence round thy throne on high
When the last wondrous seal unclos'd,
And in the portals of the sky
Thine armies awfully repos'd.

And where shall mothers' bosom find,
With all its deep, love learned skill,
A prayer so sweetly to her mind
As, in this sacred hour and still,
Is wafted from the white rob'd choir?
Ere yet the pure high breathed lay,
"Come Holy Ghost our souls inspire,"
Rise floating on its dove-like way.

And when it comes so deep and clear,
The strain, so soft the melting fall,
It seems not to th' entranced ear
Less than thine own heart-cheering call.
Spirit of Christ, thine earnest given,
That these our prayers are heard, and they
Who grasp this hour the sword of heaven,
Shall feel THEE on their weary way.

COLLECT.

"ALMIGHTY GOD, giver of all good things, who by thy Holy Spirit hast appointed divers orders of ministers in the church; mercifully behold these thy servants now called to the office of priesthood; and so replenish them with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this office, to the glory of thy name, and the edification of thy church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end."